

BIBLE SOCIETY RECORD



"The road that leads away from revolution is clearly marked, for it is defined by the nature of men and of organized society. It therefore behooves us to study very carefully and very candidly the exact nature of the task and the means of its accomplishment. * * * * The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually."

—Woodrow Wilson.

From the August Atlantic.

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Burning the Bible

Rev. R. R. Gregory, Secretary, Caribbean Agency

THE practice of burning the Bible in Latin America is not an uncommon occurrence. We read of such things happening in the days long ago, but it is very hard for the twentieth-century Christian to understand why today the Bible should be burned.

An English missionary told me that when they tell their friends at home about Bible burning in Latin America, they think we are bigoted and intolerant. Many still believe that it is impossible for the Roman Church to allow such a thing; that there is very little need of circulating the Bible in countries where the Roman Church has dominated for centuries.

Still in our own country, in April of 1921, in the state of Texas, two priests collected and burned publicly New Testaments and portions of the Bible in the presence of about one hundred people.

A missionary at San Miguel, El Salvador, told me that last November, while teaching her Sunday-school class of boys on the lesson taken from Jeremiah, chapter thirty-six, on "The Burning of the Roll," she asked if any had ever seen the Bible burned. One of them raised his hand, and in an unconcerned way

told her that he had. She asked him where, and he told her that it happened in a neighbor's house, and that a priest did it.

In 1921, one of our colporteurs in company with a Methodist missionary in the province of Chitre, Republic of Panama, saw with their own eyes a priest following them from house to house demanding the Testaments and por-

tions of the Bible which the people bought, for the purpose of burning them.

When I was in Medellin last fall, the third largest city in Colombia, I was told a very interesting story of a Bible burning incident as witnessed by our colporteur, Don Vicente Moreno, and a Presbyterian missionary, the Rev. C. A. Douglass.



BURNING BIBLES AT ITUANGO, COLUMBIA

Caught in the act by the camera of the Rev. C. A. Douglass.

I shall let Mr. Douglass relate the incident in his own words:

"My object on a recent evangelistic trip was to visit a number of towns that have never been visited by a missionary. About midway, on Wednesday, came the most exciting event of the trip. A man known to us to be a traveling merchant came to Don Vicente and wished to buy a number of our Bibles and portions, to sell at the farmhouses on the mountains round about. This man took stock

of all we had with us, and then closed the bargain, accepting the whole quantity at the price named. Soon a boy came running in crying, 'They are burning the Bibles.' I snatched up my kodak and ran out to the plaza, which was near; and sure enough, there in front of the church they had a pile of straw burning, and they had all the Bibles we had just sold to the trader, and they were tearing them in pieces and dropping them on the fire. The priest was standing there directing them, and two policemen to see that not a leaf escaped the fire. When they saw the kodak they seemed pleased, and the priest especially, for he pulled his cassock straight and smoothed it out and posed for the picture.

"After I took the picture, I tried to get some leaves of the Bibles half burned, but they prevented me. I offered to buy them. Then later I secretly offered a boy twenty cents if he would get me even one leaf half burned. The ever-present small boy can generally move a mountain for that price, but he failed this time. The policemen watched until the last bit of paper was reduced to ashes. The crowd under the direction of the priest gave a number of 'vivas' (hurrahs) for the church and for the Virgin, for the Pope, for the nuns, and one for the priest. The action of the priest was very much disapproved by many of the conservatives, which is the church party. There is a real sentiment in our favor there now, and many that openly say they would gladly receive us and listen to our message when we return."

Such vandal acts fail to intimidate all the

people. Rather does it open otherwise closed doors. Such news spreads, and others become more curious than ever to know the message the condemned Book contains. Bible burners are advertising agents, but they do not know it.

As a direct result of the Bible burning just described by Mr. Douglass, one priest who was assistant to the one responsible for such an unchristian act, like Saul of Tarsus, felt stricken at heart and decided to cast off the ties that bound him to such an intolerant system. News of this incident has spread beyond the borders of Ituango, a town of some few thousand inhabitants. Several newspapers in Colombia and other republics have taken it up, and have commented on the decision taken by the now ex-priest, Juan Estaban Roldan.

Do those who burn it think that Bible burning prevents the Word of God from falling into the hands of the common people? Can the Word of God be burned? They burned John Huss in 1415. They cast his ashes on the troubled waters of the Rhine. "He is dead," said the Hapsburg Emperor and the Roman Pope. They greatly erred. His spirit went marching on. The most alive man in Prague and Czechoslovakia today is John Huss. Likewise we can truly say that the most alive book today in Latin America is the Bible.

Not all the seed is wasted by the sower. Friends, we must answer the challenge of the enemies of the open Bible. "Be not weary in well doing." Keep the home fires burning. Supply the front with *more Bibles*.

• • •

The Bible Society and the Army and Navy

AN interesting event in connection with the recent conference called by the Secretary of War to consider moral and religious work in the Army was the dinner at the Army and Navy Club on the evening of June 7th. The members of the conference were the guests of the General Committee on Army and Navy Chaplains of the Federal Council of Churches, which was in session in Washington at that time.

At this dinner the American Bible Society, through General Secretary Haven, presented specially inscribed Bibles to the offices of the chiefs of chaplains of the Army and Navy. Colonel John T. Axton, chief chaplain, United States Army, and Captain Evan W. Scott, chief chaplain, United States Navy, accepted these gifts for their respective offices.

The following official acknowledgments have been received:

From the Navy Department, Bureau of Navigation:

"On behalf of the Navy Department, I desire to thank you for the beautiful Bible recently presented, in the name of the American Bible Society, to the office of the Chief of the Chaplains' Division in the Bureau of Navigation. The Navy has long been debtor to your Society because of the many generous bequests you have made to our officers and men. We believe that this gracious symbolic gift was instinctively fitting, and that it will serve to emphasize the place of religion in the Navy, and attach a greater importance to the work of the chaplain."

From Colonel Axton, chief of chaplains of the War Department:

"I am sure you will be glad to know that in the proceedings of the conference, which

we trust the Secretary of War will present to the President of the United States, mention will be made of the banquet given by the General Committee on Army and Navy Chaplains of the Federal Council of Churches, and into that paragraph there will be written a suitable statement concerning the presentation of the two copies of the Holy Bible. This will be the formal recognition.

"If I can write any line that will further express my appreciation of the spirit and action of the American Bible Society in placing this copy of the Holy Bible in the office of the chief of chaplains, it would please me to do so. I am indeed grateful. We expect to provide a suitable stand with cover, and to have the Book available for ready reference."

The conference of itself, both in its personnel and its program, was deserving of the very considerable publicity given it in the daily press. It is encouraging to the forces that look and work for righteousness in the nation, and especially in those who represent the nation, that those in authority called for such a conference. A paragraph from the letter of the Secretary of War, the Hon. John W. Weeks, extending invitations to attend it, is deeply significant for various reasons, as can be gathered by its perusal.

"In keeping with the nation-wide sentiment for a quickened interest in the fundamentals of religion, a representative board of chaplains of the Army of the United States has been

directed to meet at Washington, June 6-8, 1923, to devise ways for magnifying the place of religion in the Army; to consider plans for a more intensive general program of moral training for soldiers; to develop community contacts, and to recommend those activities which will strengthen the religious program for regular army posts and stations and safeguard young men who enter the various training camps."

The executive committee of the General Committee on Army and Navy Chaplains of the Federal Council of Churches of Christ in America, under whose auspices the presentation of the Bible took place, gave expression to its appreciation of the act of the American Bible Society in a letter to General Secretary Haven, from which we cull the following paragraph:

"We conceive this gift to be instinctively proper. Your courteous remarks at that time touched all our hearts. The symbolism of the occasion was far reaching. The honorable Society which has done so much to make the Word of God known to all the peoples of the world, in presenting these Bibles to the offices of the chief chaplain of the Army and the chief chaplain of the Navy, symbolizes the heart of America speaking to the spiritual forces of these two branches of the service. You have our grateful thanks. We pray that in some way these simple words may symbolize the gratitude of all American men and women who are interested in the Army and Navy."

. . .

A Rather Unusual Story

BACK of a gift, which reached us last month, lies a rather unusual story. In 1914 a husband and wife, who desired to provide for the continuance of the Christian work toward which they had been contributing for several decades,—the earliest beginning in 1886,—established a trust fund, the opening paragraph of which read in part:

WITNESSETH: That said parties of the first part in consideration of the sum of \$1, the receipt of which is hereby acknowledged; also, the further and more important consideration in stewardship to Him who said, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15); also who showed us on whom we should bestow our gifts (Luke 14:12-14); and many other passages of Scripture of like meaning, do by these presents, etc.

Twelve educational and missionary societies of various denominations were named as their almoners.

Last November the same donors, desiring to

widen the scope of their gift, executed a supplement to the deed of trust "for the special purpose of a more definite effort to distribute, in most needy places, the Scriptures—Bibles, Testaments, or portions thereof—and other Christian literature founded on Bible truth." The American Bible Society is one of the twelve additional organizations to receive the income for the furtherance of this purpose. "The donors' preference is to have this share used in Asia Minor, the Orient in general, Japan, Philippine Islands, and Oceania in general." The donors seem to have secured the continuance, for years to come, of the service which they have been rendering as stewards during the nearly four decades that have passed since they began it in 1886, now, providing in addition for Scripture work in Mexico, Central and South America, Europe, Asia Minor, and the Islands of the Seven Seas.

Encouraging News from China

FORWARDING his annual report for the year 1922, Agency Secretary Lacy is especially happy in reporting definite advances in some lines, and encouraging results in others. He writes:

"The circulation of whole Bibles was two thousand above the former high-water mark. The income from sales of Scriptures exceeded by nearly \$400 (Mex.) the largest amount received in any previous year. The Chinese paid \$37,995.32 (Mex.) for Scriptures supplied by the American Bible Society during the year. This was in spite of the fact that North China and South China alike have been ravaged by warfare, and brigandage has gone unchecked in the Central Provinces, even to the capture and death of missionaries.

"That the so-called anti-Christian movement has increased student interest in the Scriptures is attested to by the fact that during the past year a half dozen commercial bookstores in Peking alone sold over 2,000 Bibles and New Testaments, to the value of \$1,200 (Mex.). These went almost entirely to non-Christian students in the various government schools of this great capital.

"The total number of volumes circulated during the year 1922 was 1,987,326. These were in sixteen languages and dialects of China, and eight foreign tongues.

"The Society published over two million volumes, of which 50,000 were printed in the remote western city of Chengtu, by the Canadian Methodist Mission Press. Another thousand was printed in the southern city of Foochow. The bulk of the printing is done by the Commercial Press, Ltd., in Shanghai; by the Fukuin Printing Company, of Yokohama; and by the Siao Lien Kee Press, Shanghai.

All three of these publishing houses are managed by Christian laymen.

"The colporteurs of the Society have sold books in the army camps of Feng Yu-haiang and other generals, in the heart of the great Pinghsiang coal mines, on college campuses, in official yamens, in temple courts, at country fairs, among the tribemen on the Tibetan border, and on the most crowded streets of the ancient walled cities of China.

An unprecedented and remarkable incident of the year was the recognition and celebration of Bible Sunday through a great dinner given by the district official and his wife to the missionaries at Ichoufu. A second precedent also was set at this event by men and women sitting down together at the meal. A large parade had preceded the dinner. We hope to give a fuller account of this unique event. But even these bare facts will suffice further to illustrate the encouragement



ARRIVAL AT AN INLAND STATION IN CHINA, OF A CONSIGNMENT OF SCRIPTURES FROM THE AMERICAN BIBLE SOCIETY'S CHINA AGENCY.

of the year.

To the Editor of the BIBLE SOCIETY RECORD:

When you were a boy it was the custom in the churches to have a Bible, as well as a hymn-book, in every pew. Fact, because I was a boy at the same time. Nowadays this custom has defaulted, except it may be in some old country churches. But have you noticed that in our Italian Protestant churches it obtains? Our churches are not wont to follow the example of these newcomers, but wouldn't it be a good idea were they to do so in this particular? When you were a boy, did you not do as others did, and "follow the reading" from the pulpit? The Italians do that now. Wouldn't it work in our churches, or would the present-day churchgoers let the Bibles remain in the pew-racks unopened?

Hartford, Ct.

W. H. MORSE, M. D.

The Noblest Monument of English Prose

By Prof. J. L. Lowes

(Continued from July BIBLE SOCIETY RECORD. Originally delivered at Sanders Theater, Harvard University.)

BUT simplicity is not the only quality of the diction of the King James version. It has majesty and stateliness as well. And that lofty grandeur of the diction of the English Bible is due in large degree to still another remarkable convergence of kindred qualities in two otherwise alien tongues. For centuries the ear of English-speaking people had been attuned to the sonorous diction of the service of the church—to the majestic Latin of its offices and of its hymns. And for sheer splendor of verbal music the Latin of the church—if I may express my own opinion—has never been surpassed. Let me read a brief passage from the lines of Bernard of Cluny on which the familiar hymn "Jerusalem the Golden" is based:

Urbs Sion aurea, patria lactea, cive decora,
Omne cor obrui, omnibus obstrui et cor et ora.
Nescio, nescio, quae jubilatio, lux tibi qualis,
Quam socialia gaudia, gloria quam specialis. . .
Urbs Sion inclyta, turris et edita littore tuto,
Te peto, te colo, te flagro, te volo, canto, saluto . .
O bona patria, num tua gaudia teque videbo?
O bona patria, num tua praemia plena tenebo? . .
Pax ibi florida, pascua vivida, viva medulla,
Nulla molestia, nulla tragœdia, lacryma nulla.
O sacra potio, sacra refectio, pax animarum,
O pius, O bonus, O placidus sonus, hymnus earum.

Or listen to the clangor of this:

Mortis portis fractis, fortis
Fortior vim sustulit;
Et per crucem regum truce
Inferiorum perculit.
Lumen clarum tenebrarum
Sedibus resplendit;
Dum salvare, recreare,
Quod creavit, voluit.

Or to the mellower music of this—from the original of the hymn we know as "Jesus, the very thought of thee":

Jesu, dulcis memoria
Dans vera cordis gaudia.
Sed super mel et omnia
Eius dulcis praesentia. . .

Jesu, dulcedo cordium,
Fons vivus, lumen mentium,
Excedens omne gaudium,
Et omne desiderium. . .

Mane nobiscum, Domine,
Et nos illustra lumine,
Pulsa noctis caligine
Mundum replens dulcedine.

I have read these, because I want to make at least reasonably clear the sort of thing that had trained the ear, and had become through generations part and parcel of the subconscious

possession of those who listened, even without understanding, to the service of the church. And it was in the majestic Latin of the Vulgate that the Bible, in that service, for centuries was heard. And the sonorousness of the Latin, no less than the simplicity of the Hebrew, found in English its apt and adequate vehicle. For through its enormous Latin element the English vocabulary had become an instrument capable of scarcely less stately harmonies than Latin itself. And so, in the King James Bible, we find the plangent organ music of passages like these:

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God. . . . And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

In a word, the supreme qualities of two vocabularies—the Hebrew of the writers of the Bible, and the Latin of its most influential version—found their counterpart in English; and to this complex of correspondences is largely due the marvelous felicity of diction which has made the English Bible a potent factor in the ennobling of the English speech.

But the bare fact of the adaptability of the language is not enough in itself to account for the surpassing beauty of the diction of the King James version. All harmonies (to indulge in a platitude) are latent in the complex mechanism of an organ, but a master's hand is necessary to evoke them. And the existence of a rich and supple medium of expression is not alone enough to make a masterpiece—or even to preclude monstrosities. There is something else which must come into the reckoning. What kept, for example, the Jacobean translators from perpetrating such a prodigy of unbridled diction as Stanyhurst's attempt to

render Virgil, printed only thirty years before? Here are a few lines of that ill-starred performance:

And thus as he mused, with tears Venus heauey beblubberd
Prest fourth in presence, and whimpring framed her errand.

O God most pusiaunt, whose mighty auctorite lasting

Kuls gods, and mankind skeareth with thunderus humbling:

What syn hath Aeneas, my brat, committed against the? . . .

Here is another sample:

For the unsauerye rakhel with collops bludred yfrancked,

With chuffe chaffe wyneops like a gourd bourrachoe replennisht,

His nodil in crossewise wresting doune droups to the groundward,

In belche galp vometing with dead sleape snortye the collops,

Ras with wyne soused, we doe pray toe supernal assemblye,

Round with al embaying thee mufte maffe loller.

That is what became of the beauteous majesty of Virgil under one of the linguistic tendencies of the day. What saved the translation of the Bible from similar disfigurement? Or what kept it from such ridiculous excess as marks the pages of half the fashionable, courtly writing of the period, as one finds it, for example, in a book whose very title is the *reductio ad absurdum* of the vogue; "A Petite Pallace of Pettie his Pleasure Containing Many Pretie Histories by him set forth in Comely Colours and most Delightfully Discoursed"—in the very first story of which we are to see "a marvelous mirror of blessed matrimony, and a terrible type of beastly tyranny"? That painful situation comes about, we are told, because "this Sinorix, glancing his gazing eyes on the blazing beauty of Camma, received so deep an impression of her perfection in his heart, that immediately he fixed his fancy upon her comely corps." Men were freely indulging in that amazing jargon while the translation of the Bible was under way. What conserved against such influences its unfailing dignity and exquisite felicity of word and phrase? The causes, I think, were chiefly two.

The one is, of course, the loftiness and beauty of the original itself, which tended, through its own compelling influence, to exercise a check upon linguistic eccentricities. But even the depth and beauty of the original, potent a factor as admittedly it was, is not sufficient to account for the freedom of the King James version from disfiguring elements. For there have been notoriously queer translations of this same beautiful original. The noble simplicity of the twenty-third Psalm did

not deter Simon Patrick, dean of Peterborough, who, in 1689, took part in a (happily abortive) revision of the English liturgy, from the exercise of his own peculiar gifts. "He maketh me to lie down in green pastures; he leadeth me beside the still waters"—that is the second verse as we have it in the King James version. And this is Patrick's rendering: "For as a good shepherd leads his sheep in the violent heat to shady places, where they may lie down and feed (not in parched, but) in fresh and green pastures, and in the evening leads them (not to muddy and troubled waters, but) to pure and quiet streams; so hath he already made a fair and plentiful provision for me, which I enjoy in peace without any disturbance." Here, again, is one of the lyric cries of the Song of Songs, as the Jacobean translators rendered it: "I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love." And this is Simon Patrick's version of the same: "So I turned myself to those of my neighbors and familiar acquaintances who were awakened by my cries to come and see what the matter was; and conjured them, as they would answer it to God, that, if they met with my beloved, they would let him know—what shall I say?—what shall I desire you to tell him, but that I do not enjoy myself now that I want his company, nor can be well till I recover his love again."—"Whither is fled the visionary gleam? Where is it now, the glory and the dream?" If ever the beauty of Israel was slain upon its high places, it was when Simon Patrick took pen in hand as a translator of the Bible! Even the Rheims version, on which the King James translators drew for some of their renderings, was capable of such vagaries as "Give us today our supersubstantial bread," or "Beneficence and communication do not forget, for with such hosts God is promerited;" while for the great Jacobean phrase, "the deep things of God," the Rhemish translators read "the *profundities* of God." Obviously even the influence of the great original was not sufficient to hold in check the eccentricities of individual translators. The reason for the transcendent merits of the prose diction of the King James version is found, in large measure, in another fact.

That fact is this. The "Authorized" version represents a slow, almost impersonal evolution. For it is, in reality, itself a revision, resting upon earlier versions; and these, in turn, depend in varying degrees upon each other, so that through the gradual exercise of something which approaches natural selection, there has come about, in both diction and phraseology, a true survival of the fittest. For the earliest

vernacular version in English we must go back to Wycliffe and his followers, in Chaucer's day. But the immediate development with which we are concerned, begins with Tyndale, the first part of whose translation appeared in 1525, almost a century before the Jacobean version saw the light. Following Tyndale's translation, at intervals through the sixteenth century, came five others. In 1535 appeared Coverdale's Bible, a revision of Tyndale, with the help of the Swiss-German version of 1524-29, and also of Luther's vivid and idiomatic rendering. Next came Matthew's Bible (edited, chiefly from Tyndale, by that John Rogers with whose martyrdom the New England Primer has made us all familiar); and then, in 1539, the Great Bible, revised by Coverdale from Matthew's Bible. In 1560 the Protestants exiled under Mary made at Geneva a version, known as the Geneva Bible, based more closely than the others on the original, but powerfully influenced still by the work of Tyndale and Coverdale. In 1568 was published the Bishop's Bible—itsself a revision of the Great Bible, with the aid of the Geneva version—which, in turn, formed the ostensible basis of the King James version. And entering the current to a slight degree is also the Rhemish Bible, the English translation made by the Romanists during the eighties of the xvi century.

The style of the King James version, then, is, as I have said, an evolution. It rests in the first instance upon the translation of John Tyndale; but it is, in the end, the resultant of a long selective process, of a winnowing of words that lasted almost a century. Tyndale's own diction was singularly simple, energetic, nervous, and yet restrained; the closing years of the sixteenth century were, as we have seen, a period of vivid and fresh and plastic speech; and the long process of impersonal selection, through the influence of version upon version, served (to use Dante's phrase) as "a sieve for noble words." And through the influence of the diction which emerged at last from that complex interplay of varied forces, the current of our speech has been enriched by

Words that have drawn transcendent meanings up From the best passion of all by-gone time, Steeped through with tears of triumph and remorse, Sweet with all sainthood, cleansed in martyr fires.

Those lines of Lowell's are literally true. And they lead us at once, with their recognition of an undertone of profound emotion which pervades the history, to another aspect of the subject. For the prose of the Jacobean version is magnificently rhythmic, and its rhythms represent an evolution too.

(*To be continued.*)

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Notes and Comments

THE Society rejoices in being the recipient of large bequests, as well as of large gifts, from individuals. But it also rejoices, and perhaps is even more dependent for its income, as a matter of fact, on the multitude of givers of small amounts. A recent bequest of \$10 has been received from a donor, who for a score of years had sent us from one to three dollars a year. Perhaps this example will suggest to others who cannot send much that every mite counts.

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MISS SUSAN E. MONROE, recently of Chestnut Hill, Pa., left a bequest of \$100 to the American Bible Society, according to an announcement in the *Philadelphia Public Ledger*. While the amount is not large, and the bequest is but one of many, it is especially noteworthy because of its source and circumstances. Miss Monroe was a missionary of the United Lutheran Church at Rajahmundry, India. The bequest is, therefore, a testimony of one who had first-hand knowledge of the importance and results of Bible circulation.

She left another \$100 to the Madras Auxiliary of the British and Foreign Bible Society. Few missionaries have the pleasant experience of bequeathing money in testimony to the work which is dear to them; but all missionaries are warm supporters of the work of Bible Societies.

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By the death of United States Senator William P. Dillingham, of Vermont, on July 12th, the American Bible Society has lost its senior Vice-President. Mr. Dillingham was full of honors as his life had been full of service to his state and country. He had been a Vice-President of the Society since 1892.

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MR. E. FRANCIS HYDE, one of our Vice-Presidents, is the subject of an unusual and complimentary editorial in the *New York Evening Mail* of July 7, under the title "Pursuing the Eclipse." The paper has learned that Mr. Hyde, who is on a trip to Europe, plans

to return in time to be present at San Diego, California, to observe the eclipse of the sun on September 10, and rejoices that though he is eighty-one years of age, he has the zest of mind and vigor of body to make such a journey in the quest of knowledge. It would have been impressed likewise, if it had known that one of Mr. Hyde's objects in going to England this summer was to obtain copies of the Scriptures in the twenty-three dialects of English in which they have been published. The editorial closes with the words, "He describes his quest as a hobby, but surely it is more than that. Whether it is or not, it is just this indomitable pursuit of knowledge which has made the human race what it is. May his last eclipse be long in coming."

IN the RECORD for November, 1922, we printed two lists of passages suggested for memorizing by Mrs. Finley J. Shepard, one of our Vice-Presidents. It is interesting to receive, and we are glad to pass on to others, the information that these lists are now being issued by the American Tract Society, 101 Park Avenue, in French, German, Spanish, Portuguese, Italian, and Russian.

THE Bible House staff in July had the pleasure of calls from two welcome visitors.

The Rev. H. J. Scudder, at one time Acting Recording Secretary, and later Secretary of the Eastern Agency of the American Bible Society, has come from India on a brief visit to his family, and to take Mrs. Scudder back with him in August to the work they both love, in the Arcot Mission of the Reformed Church in America. The depth of their devotion to the missionary work in India is best understood by those who know something of the strength of the family ties, and of what it must cost them to leave their daughters and son. Mr. Scudder has superintendence of the evangelistic work throughout the whole mission, an area about the size of New Jersey, and brings stories of much encouragement.

The Rev W. F. Jordan Secretary of the Upper Andes Agency, has passed through New York with his family for a brief stay in Canada during the summer. Astonishing as it may seem, it is more economical for them to come to Canada for a respite from the warmer climate of Cristobal than to get to the higher altitudes nearer by in Central America. He has brought with him manuscript for another book,

this time about the American Indians in South America.

THE hymn "The Man with the Wonderful Book" on the next page, recently written by Dr. Ralph Welles Keeler, depicts in an unusual way the work and purpose of a colporteur. The music was specially written for it by Mr. Price. The American Bible Society is having prepared a series of colored lantern slides following the thought of each verse and picturing the work of the Society in the lands mentioned. It is expected that these slides will be ready for loaning to any desiring them some time in the fall.

TRIBUTES to the Bible crop up all the time. On June 15th, the papers reported a luncheon given by The Pilgrims Society to British delegates who had come over to participate in a conference of British and American professors of English. In responding to a toast by the presiding officer, Chauncey M. Depew, Sir Israel Gollancz speaking on behalf of the British delegation with reference to the three hundredth anniversary of the first folio of Shakespeare, referred to the Bible thus: "Those are words that bear the true ring of that greatest of all books—the book that, in 1611, not only became the greatest treasure of doctrine, of highest teaching, but which contained also, in its English, some of Shakespeare himself."

HEYWOOD BROWN, in his column, "It Seems to Me," in the New York *World*, some time ago, quoted in large part the story of Naaman, from the fifth chapter of the second book of Kings, and made the comment, "This has always seem to us just about the most skillful beginning of any story in the English language which we know." In the course of further comments, he said, "It is our impression that the literary value of the Bible is gravely impaired for most people, because of the fact that their first introduction to the book is unfortunate. It is associated in their minds with compulsion. * * * If we had anything much to do with the bringing up of children, we would take great pains never to call their attention to any valuable piece of literature. We should merely have the books lying about, so that they might stumble over them and make their first ventures alone." And he mentions the fact that "the librarian at the Newspaper Club informs us that the book most in demand among the members is the Bible."

The Man With the Wonderful Book

Ralph Welles Keeler

Carl F. Price

Not too fast

1. The Book of books, fair treas - ure of the a - ges past, He
 2. A - cross the prair - ie, in the for - est's depths, a - like; Paths
 3. The ships that sink be - low the line of sea and sky Have
 4. On ship of des - ert o'er the blind - ing, burn - ing sand, With

brings to those who need the joy - ous light of life. O'er vil - lage
 smooth or rough, in rain or sun - shine, cold or heat, The moun - tain
 hailed him: in the shore's dread dives his voice has rung; And al - ien,
 don - key load in land where Cor - tez once held sway, A - cross the

green, in marts where bus - y towns - men meet, A - mid the cit - y's
 pass - es and the val - ley's cool, dark way, Are all fa - mil - iar
 na - tive, min - gled in their com - mon woe, The praise of God, the
 Alps, a - long the road that leads to Rome, By po - ny - cart, or

bur - dened toil and heart - sick strife, He bears the Book, He bears the Book.
 to his sure, un - tir - ing feet, Who bears the Book, Who bears the Book.
 Fa - ther's love, of Christ, have sung, When came the Book, When came the Book.
 mule, he brings the dawn of day, Who bears the Book, Who bears the Book.

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5 In Siam long his bullock cart the Book has borne,
 With China's barrow, street stand in Japan, or where
 His pitched tent waits for Filipino heart to wake,
 In quaint Korea, Zulu kraal, at Hindu fair;
 He bears the Book.

6 What race or color, white, black, yellow, red, or brown,
 By him forgot, as daily at his wonted task
 He sees the message leading men to God above.
 The Word to him was: "Haste! nor fruitless question ask,
 But bear the Book."

JOSÉ CARLOS RODRIGUEZ, dean of Brazilian journalists, former proprietor of the *Jornal do Comercio* of Rio Janerio, author and philanthropist, died in Paris, France, in June, according to a dispatch in the daily papers from Buenos Aires. Senhor Rodriguez was seventy-nine years of age, had spent twenty-four years of his early life in the United States as a journalist, and was well known in literary and journalistic circles. Since 1890, he has been an influential factor in Brazil. He was a loyal friend of the Bible and the Bible Society. On one of his last visits to the United States, he called at the Bible House and presented its library with his volumes of "Introductions to the Old Testament." Dr. Rodriguez was accustomed to ascribe his conversion and the development of his spiritual life to the influence of a Portuguese Bible which came into his hands in a country community, away from the influence of missions, which he read with ever-deepening interest, and which led him to be an earnest follower of Jesus Christ, though, we understand, he never joined either the Protestant or Catholic Church.

A DONATION of 10,000 Greek Testaments was recently sent by the Society to Saloniki, Greece, for distribution through the Near East and other sources of relief to Greek refugees, principally children in the great orphanages maintained through American generosity.

A GRANT of Scriptures, up to a value of \$500 was made in July for distribution among the men of the Naval Training Station, Great Lakes. The request came from the chaplain.

IN response to a request from the American Merchant Marine Library Association, the Society has just made a further donation of English Bibles for ships plying on the Great Lakes. A larger number were given last October in response to a similar request. President Warren G. Harding is the honorary president, and the Secretary of Commerce, Herbert Hoover, honorary vice-president of the association.

LETTERS of gratitude for Scriptures supplied are too numerous for frequent quotation in these columns; but occasionally samples are due the supporters of our work, and at the same time illustrate the variety of our services. Here are a couple that tell their own stories. The writer of the first is eighty-three years of age, and had asked for a large-type Testament.

The Testament has come. Glory to God. I began to read, then began to weep, but stopped that for fear of wounding my poor eye. I cannot thank you enough. I can see to read now. I must read but little at a time. I am one hundred per cent better today.

The second letter was from the St. Louis County Association for the Blind, of Duluth, Minnesota.

We wish to thank the American Bible Society through you for their generous gift of Scriptures to the blind of northern Minnesota. The Bibles went to different people in Duluth and some of the adjoining towns, to blind students in our public high school, to our aged shut-ins, some to men and women earning their living in factories, etc. They have asked me to thank you for the Bibles, and to tell you how much joy and comfort they are receiving from them.

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"The Torpedoed Bible"

LAST year, we reprinted in these columns a story of a torpedoed Bible. We regret the delay in printing a letter on this subject from one who is careful and accurate, and to whom we are indebted for the information given.—Dr. Kilgour, the editorial superintendent of the British and Foreign Bible Society. We are in thorough sympathy with him in the desire to have the information we give the public accurate. Dr. Kilgour wrote:

"I am always sorry to prick bubbles of what appear to be good stories, but the 'Torpedoed Bible' story which you have incorporated in the Bible Society's magazine for July, 1922, contains more fiction than fact. I happen to know how the story grew, because I had to investigate it very carefully. What actually did happen was that several years after Archdeacon Dennis and his fellow-workers had completed the Union Ibo Bible, and several years after we had published it in many editions, the poor archdeacon was wrecked as described in the article. It is also true that he had with him manuscripts; but they were not the manuscripts of the Bible—they were merely manuscripts of a dictionary; and there may have been some Christian literature among them, but certainly they were not manuscripts of the Bible. These were, as your writer has described, actually washed up several months after the boat was torpedoed. Someone got hold of the latter fact and made two and two not merely four, but something like four times four as far as Bible Society romance is concerned! I am sure that you, like ourselves, desire to stick to fact. I am, therefore, giving you the truth about this incident here."

Bishop Quayle's Bibles

THOSE who attended the meeting at Carnegie Hall on May 9, 1916, in celebration of the Centennial of the American Bible Society, and those who have read it, will never forget the unique and beautiful address of Bishop Quayle, which he fittingly called "A Joyful Melody Unto the Bible." The delight which the face of the chairman, Joseph H. Choate, revealed throughout the address was shared by all. Word that his recent illness is likely to incapacitate Bishop Quayle from further service will be received with deep regret by all who know him or know of him.

In a recent issue of the *Central Christian Advocate* appeared a very interesting article on Bishop Quayle's Bibles. The unnamed author seems well justified in his opening comments, which we reproduce in full, and gives interesting data about some of the more notable Bibles, which we can reproduce only in part: "Those who know Bishop Quayle would expect something unusual in the way of books in his personal library. Those who have heard him preach would know that back of the versatility of phrase and unique characterization of Biblical character and scene lie many hours of patient study and search. Such a lover of the Book as well as such a pre-eminent preacher of the Word would undoubtedly have something unusual in copies of the Book of books. But we doubt if any, save those who have looked along his shelves and taken up some of those precious volumes, have any idea of the wealth of Bishop Quayle in rare and treasured copies of the Bible. This story is about some of them. We do not know just how many copies of the Scriptures he has, but some years ago the number was 150 or more.

"There is his oldest Bible dating back to about 1225, written on parchment, with illuminations in vivid cardinal and blue, in a fine microscopic hand characteristic of that period of manuscript work. The present binding of French silver is itself several hundred years old. Another thirteenth century Bible, a small folio on parchment and in the same rare chirography, has especially beautiful initials, another favorite method of illumination.

* * * Then here is the Torah—a synagogue roll of parchment some three feet wide, all in perfect condition.

"These manuscript Bibles belonging to Bishop Quayle's collection are perhaps as old

as any in any collection in America. Manuscript Bibles of that age are an exceeding rarity anywhere. Bishop Quayle also has the part second of the Eggensteyn Latin Bible dating to 1469. The names of the books of this Bible and the chapter and title headings are all inserted by hand in red. Eggensteyn was one of the earliest printers of Strassburg, and this is a valuable specimen of that early printing. The British Museum has only a copy of volume one of this Bible.

"Here is the Rodt et Richel Bible begun in 1470 by Berthold Rodt, of Basle, and completed by his successor Bernard Richel. Gothic letters, headlines, and chapter numerals written in red, the first part painted in vermilion and blue and with a number of metal and metal cut initials, it has a binding of thick wooden board covered with calf, and is a fine sample of the very early days of the printed Bible in Europe. Bishop Quayle said some years ago that he knew of only five copies of this Bible now in existence.

"The Coburger Bible is one of the finest specimens of this famous printer's work. * * * The Froben Bible belongs to the same century, dating 1495, and a Venetian Bible dates 1497. The Froben is a specimen of early binding in stamped pigskin, the brass and pigskin clasps being intact and in perfect condition.

"Bishop Quayle also has a copy of each of the English printed Bibles beginning with Tyndale's New Testament in 1526, Coverdale's Bible 1535, Matthew's Bible (Bugge Bible) 1537, Taverner's Bible 1539, the "Great Bible" or Cranmer's Bible 1539, the Geneva or "Breeches" Bible 1560, the Bishops' or Parker's Bible 1568, and the King James Bible 1611.

"The "Bugge Bible" is also rare and gets its irreverent name from the verse in Psalm 91: 'So that thou shalt not nede to be afeared for any bugges by night.' The Vinegar Bible gets its name from the headline in Luke, chapter 20, where "vinegar" is used by mistake for 'vineyard.' * * * The Puritan Arrival Bible was printed in the year of the Puritan sailing, and the Breeches Bible is an edition of the version made by the English exiles in Geneva and used almost altogether during the early days of the American colonies. The Pilgrims prized it highly."

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BIBLE SOCIETY RECORD

EDITORS . . . *The Secretaries*

NEW YORK, JULY, 1923

AMERICAN BIBLE SOCIETY

Bible House, Astor Place, New York

THE American Bible Society was instituted in 1816 with the sole object of encouraging wider circulation of the Holy Scriptures, without note or comment.

Its program is world-wide and includes the *translation* of the Scriptures into the languages and common dialects of the people; the *publication* of the Scriptures in styles suitable and convenient, and at the lowest possible cost; the *distribution* of the Scriptures throughout the world at cost or free, as a missionary program.

Membership in the Society consists of three classes, each with its special privileges.

The Society is supported by the gifts of its members and friends and by the contributions of Christian Churches with which the Society has official or semi-official relations.

Full information about the privileges of Membership will be sent on application.

JUNE MEETING OF THE BOARD

THE second stated meeting of the Board of Managers of the American Bible Society in its one hundred and eighth year was held at the Bible House, Astor Place, New

York, on Thursday, June 7, 1923, President Churchill H. Cutting in the chair.

Devotional exercises were conducted by Mr. Mornay Williams, who read the fifteenth Psalm, and offered prayer.

The minutes of the first stated meeting of the Board of Managers for the one hundred and eighth year were approved.

The minutes of the standing committees of the Board were presented and approved.

General Secretary Mann reported that, at its recent meeting, the General Synod of the Reformed Church in the United States had placed the American Bible Society on the budget of the denominational benevolences, and that the General Assembly of the Cumberland Presbyterian Church had taken similar action.

After discussion of the subject, it was

Resolved, That the President appoint a special committee to consider the question of broadcasting Scriptures by radio.

The standing committees for the current years were appointed as recorded above.

The following consignments to the Society's Foreign Agencies during May, 1923, were reported: Arabic-Levant, 2,000 volumes, valued at \$184.68; Caribbean, 76 volumes, valued at \$133.16; China, 30 volumes, valued at \$16.20; La Plata, 50,718 volumes, valued at \$674.43; total, 58,824 volumes, valued at \$1,008.47.

The issues from the Bible House during May, 1923, were 372,966 volumes.

The meeting was adjourned.



Shall Latin America have the Open Bible?

The West Indies, Mexico, Central America, The Republics of the Andes, Brazil, the Argentine—all Latin American countries are, or have been, the lands of the closed Book. For years the American Bible Society has labored patiently in these countries. Today it is rewarded with an eager interest in the Bible. The problem now is one of funds with which to place in the hands of the people the open Book.

In a single year the American Bible Society circulated 284,184 volumes in Latin America, where every book circulated means a book read.

We invite you to participate in this program by immediate gift or legacy. The annuity plan gives you an opportunity of helping generously without hardship, because you receive an income for life on your benevolent gift.

Write for booklet 62
American Bible Society
Bible House New York

Advertisement No. 4

The above advertisement is one of a new series of six which will appear from time to time on the back cover of the BIBLE SOCIETY RECORD and in various religious publications. You will be interested in this series which will be available later in booklet form.